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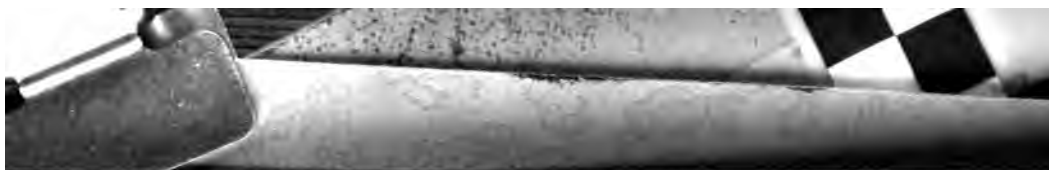
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ENGLISH BOOKS

1475 - 1640

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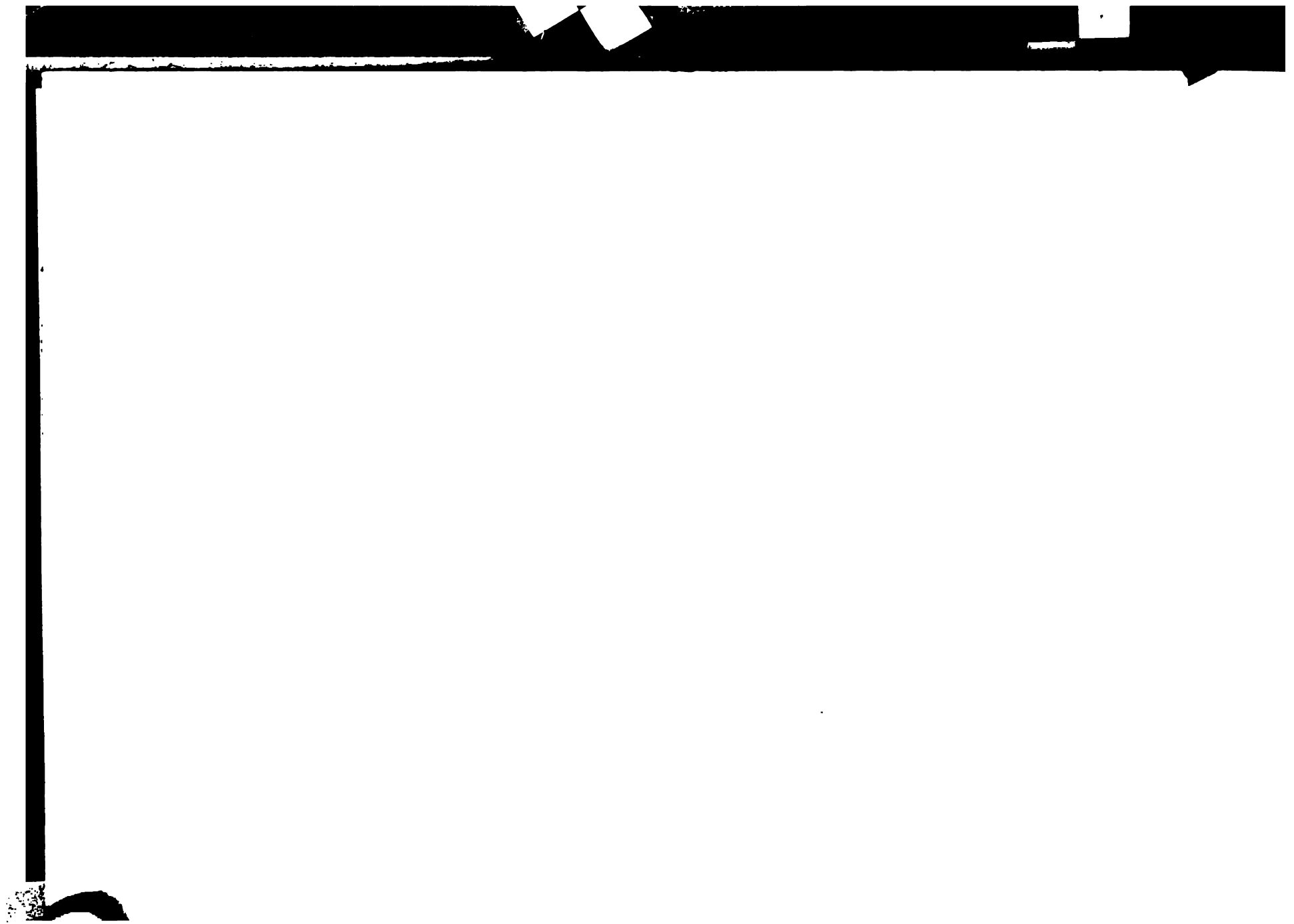
7043 Donne, John. Juvenilia: or certaine
paradoxes and problemes. 4^o.

E. P[urslow] f. H. Seyle, 1633.

Ent. 24 oc. 1632.

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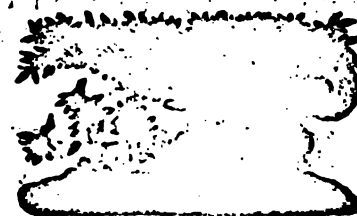
PARADOXES;

AND

PROBLEMES.

WRITTEN BY

I. DONNE.



LONDON,

Printed by E. P. for Henry Seyle, and are to be sold at the
signe of the Tygers head, in Saint Pauls Church-
yard, *Anno Dom.* 1633.

49



PR 2247

J8

1633 a.

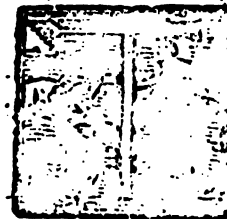
PARADOXES.

- I. A Defence of Womens Inconstancy.
- II. That Women ought to Paint.
- III. That by Discord things increafe.
- IV. That Good is more common than Euill.
- V. That all things kill themselves.
- VI. That it is possible to find some vertue in some Women.
- VII. That Old men are more fantastike than Young.
- VIII. That Nature is our worst guide.
- IX. That only Cowards dare dye.
- X. That a Wise man is known by much laughing.
- XI. That the gifts of the Body are better than those of the Minde.

PARADOXES.

I.

A Defence of Womens Inconstancy.



That Women are *Inconstant*, I with any man confesse, but that *Inconstancy* is a bad quality, I against any man will maintaine: For euery thing as it is one better than another, so is it fuller of *change*; The *Heauens* themselves continually turne, the *Starres* move, the *Moone* changeth; *Fire* whirleth, *Aire* flyeth, *Water* ebbs and flowes, the face of the *Earth* altereth her lookes; *time* staies not; the Colour that is most light will take most dyes: soe in Men, they that haue the most reason are the most intolerable in their designs, and the



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the darkeſt or moſt ignorant, doe ſeldom-
eſt change; therefore Women changing
more than Men, haue alſo more *Reason*.
They cannot be immutable like ſtockes,
like ſtones, like the Earths dull Center;
Gold that lyeth ſtill, ruſteth; Water, cor-
rupteth; Aire that moueth not, poiſoneth;
then why ſhould that which is the perfe-
ction of other things, be imputed to Wo-
men as greateſt imperfection? Becauſe
thereby they deceiue men. Are not your
wits pleaſed with thoſe ſciſts, which coozen
your expectation? You can call it Pleaſure
to be beguild in troubles, and in the moſt
excellent toy in the world, you call it
Treacherie: I would you had your *Miſtreſſes*
ſo conſtant, that they would neuer change,
no nor ſo much as their *ſmocks*; then
ſhould you ſee what ſtuttiſh vertue; *Con-
ſtancy* were. *Inconſtancy* is a moſt commen-
dable and cleanly quality, and Women in
this quality are farre more abſolute than
the Heauens, than the Starres, Moone, or
any thing beneath it; for long obſeruation
hath

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hath pickt certainty out of their mutabili-
ty. The Learned are ſo well acquainted
with the Starrs, Signes and Planets, that
they make them but Characters, to read
the meaning of the Heauen in his own fore-
head. Euery ſimple Fellow can beſpeake
the change of the *Moon*; a great while be-
forehand: but I would faine haue the
learnedſt man ſo ſkilfull, as to tell when
the ſimpleſt Women meaneth to varie,
Learning affords no rules to know, much
leſſe knowledge to rule the mind of a Wo-
man: For as *Philofophy* teacheth us, that
*Light things do alwayes tend upwards, and hea-
uy things decline downward*; Experience tea-
cheth vs otherwiſe, that the diſpoſition of a
Light Woman, is to fall downe, the nature
of Women being contrary to all Art and
Nature. Women are like *Flies*, which feed
among vs at our Table, or *Fleas* ſucking
our very blood, who leaue not our moſt re-
tired places free from their familiarity, yet
for all their fellowſhip will they neuer be
tamed nor commanded by vs. Women are
like

THE HISTORY

The first part of the history is a description of the country and the people. The second part is a description of the government and the laws. The third part is a description of the religion and the customs. The fourth part is a description of the commerce and the industry. The fifth part is a description of the military and the naval power. The sixth part is a description of the science and the arts. The seventh part is a description of the literature and the philosophy. The eighth part is a description of the history of the country and the people. The ninth part is a description of the future of the country and the people. The tenth part is a description of the end of the world.

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like the *Sun*, which is violently carried one way, yet hath a proper course contrary: so though they, by the mastery of some over-ruling churlish husbands, are forced to his Byas, yet haue they a motion of their owne, which their husbands neuer know of. It is the nature of nice and fastidious minds to know things onely to be weary of them: Women by their flye *changeablenesse*, and pleasing doublenesse, preuent euen the mislike of those, for they can neuer be so well knowne, but that there is still more vnkowne. Euery Woman is a *Science*, for hee that plods vpon a Woman all his life long, shall at length find himselfe short of the knowledge of her: they are borne to take downe the pride of wit, and Ambition of wisdom, making *fooles* wise in the aduenturing to winae them, *wisemen* fooles in conceit of losing their labours; *witty* men starke mad, being confounded with their vncertainties. *Philosophers* write against them for spite, not desert, that ha- uing attained to some knowledge in all o-
ther

PARADOXES.

ther things, in them onely they know no- thing, but are meere ignorant: *Active* and *Experienced* men raile against them, because they loue in their liuelesse & decrepit age, when all goodnesse leaues them. These enuious *Libellers* ballad against them, be- cause hauing nothing in themselues able to deserue their loue, they maliciously discommend all they cannot obtaine, thin- king to make men beleue they know much, because they are able to dispraise much, and rage against *Inconstancy*, when they were neuer admitted into so much fauour as to bee forsaken. In mine Opi- nion such Men are happy that Wo- men are *Inconstant*, for so may they chance to be beloued of some excellent Women (when it comes to their turne) out of their *Inconstancy* and mutability though not out of their owne desert. And what reason is there to clog any Woman with one Man, be he neuer so singular? Women had ra- ther, and it is farre better and more Iudi- ciall to enioy all the vertues in seuerall
B Men,

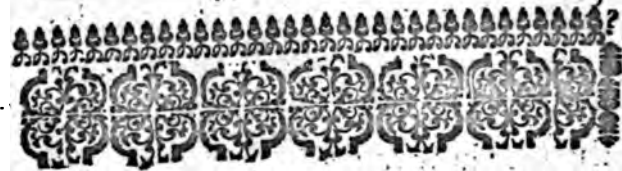


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Men, than but some of them in one, for otherwise they lose their taste, like diuerse sorts of meate minced together in one dish: and to haue all excellencies in one Man (if it were possible) is *Confusion* and *Diuersity*. Now who can deny, but such as are obstinately bent to vnderalue their worth, are those that haue not soule enough to comprehend their excellency, Women being the most excellentest Creatures, in that Man is able to subiect all things else, & to grow wise in euery thing, but still persists a foole in Woman? The greatest *Scholler* if he once take a wife, is found so vnlearned, that he must begin his *Horne-booke*; and all is by *Inconstancy*. To conclude therefore, this name of *Inconstancy*, which hath so much bene poisoned with *saunders*; ought to be changed into *variety*, for the which the world is so delightfull, and a Woman for that the most delightfull thing in this world.

II. *That*

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II.

That Women ought to Paint.

Foulness is *Loathsome*: can that be so which helps it? who forbids his beloued to gird in her waist? to mend by shooting, her vneuen lameness? to burnish her teeth? Or to perfume her breath? yet that the *Face* be more precisely regarded, it concerns more: For as open confessing sinners are alwayes punished, but the wary and concealing offenders without witness doe it also without punishment; so the secret parts needs the lesse respect; but of the *Face*, discouered to all Examinations and suruayes, there is not too nice a lealousie. Nor doth it onely draw the busy eyes,

B.



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eyes, but it is subiect to the diuineſt touch of all, to *kifſing*, the ſtrange and myſticall vnion of ſoules. If ſhe ſhould prostitute her ſelfe to a more vnworthy Man than thy ſelfe, how earneſtly and iuſtly wouldſt thou exclaime? that for want of this eaſier and ready way of repairing, to betray her body to ruine & deformity (the tyrannous *Rauifhers*, and ſodaine *deſlourers* of all Women) what a heynous *Adultery* is it? What thou loueſt in her *face* is *colour*, and *painting* giues that, but thou hateſt it, not becauſe it is, but becauſe thou knoweſt it. Foole, whom Ignorance makes happy, the Starres, the Sunne, the Skye whom thou admireſt, alas, haue no *colour*, but are faire becauſe they ſeeme to be coloured: if this ſeeming will not ſatisfye thee in her, thou haſt good aſſurance of her *colour*, when thou ſeeſt her *lay* it on. If her *face* be *painted* on a Boord or Wall, thou wilt loue it, and the Boord, and the Wall: Canſt thou loath it then when it ſpeakes, ſmiles, and kifſes, becauſe it is *painted*? Are wee not

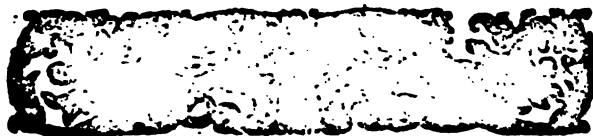
PARADOXES.

not more delighted with ſeeing Birds, Fruites, and Beaſts *painted* than wee are with naturalls? And doe wee not with pleaſure behold the *painted* ſhapes of monſters and Diuells, whom true, wee durſt not regard? Wee reparaire the ruines of our houſes, but firſt cold tempeſts warnes vs of it, and bytes vs through it; wee mend the wracke and ſtaines of our Apparell, but firſt our eyes, and other bodies are offended; but by this prouidence of Women, this is preuented. If in *kifſing* or *breathing* vpon her, the *painting* fall off, thou art angry, wilt thou bee ſo, if it ſticke on? Thou didſt loue her, if thou beginneſt to hate her, then 'tis becauſe ſhee is *not painted*. If thou wilt ſay now, thou didſt hate her before, thou didſt hate her and loue her together, be conſtant in ſomething, and loue her who ſhewes her great *loue* to thee, in taking this paines to ſeeme *louely* to thee.

III. That



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III.

*That by Discord things
increase.*

*Nullos esse Deos inane Cælum
Affirmat Cælius, probatq; quod se
Factum vidit, dum negat hæc, beatum.*

SO I asseuer this the more bold-
ly, because while I maintaine
it, and feele the *Contrary repug-*
nancies and *adverse fightings* of
the *Elements* in my Body, my Body in-
creaseth; and whilst I differ from com-
mon opinions by this *Discord*, the number
of my *Paradoxes* increaseth. All the rich
benefits we can frame to our selues in
Concord,

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Concord, is but an *Euen* conseruation of
things; in which *Euennesse* wee can expect
no *change*, no *motion*; therefore no *increase*
or *augmentation*, which is a *member of Mo-*
tion. And if this *vnitie* and *peace* can giue in-
crease to things, how mightily is *discord*
and *warre* to that purpose, which are in-
deed the onely ordinary *Parents of Peace*.
Discord is neuer so barren that it affords no
fruit; for the *fall* of one *estate* is at the worst
the *increaser* of another, because it is as im-
possible to find a *discommodity* without *ad-*
uantage, as to find *Corruption* without *Ge-*
neration: But it is the *Nature* and *Office* of
Concord to *preserue* onely, which property
when it leaues, it differs from it selfe, which
is the greatest *discord* of all. All *victories* &
Emperies gayned by *warre*, and all *Iudiciall*
decidings of doubts in *peace*, I doe claime
children of *Discord*. And who can deny but
Controuersies in *Religion* are growne greater
by *discord*, and not the *Controuersie*, but *Re-*
ligion it selfe: For in a *troubled misery* Men
are alwaies more *Religious* than in a *secure*
peace.

NOTES

The first of these is the fact that the
data are not consistent with the
assumption of a simple two-state
model. The data show a complex
dependence on the concentration of the
ligand, which is not accounted for by
the simple model. This suggests that
there may be more than one binding
site on the protein, or that the binding
is cooperative. The second point is
that the data are not consistent with
the assumption of a simple one-state
model. The data show a complex
dependence on the concentration of the
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there may be more than one binding
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dependence on the concentration of the
ligand, which is not accounted for by
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there may be more than one binding
site on the protein, or that the binding
is cooperative.

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4. M. D. Crick, *Nature*, **1958**, *192*, 644.

5. J. D. Watson and F. H. C. Crick, *Nature*, **1953**, *171*, 278.

6. M. D. Crick, *Nature*, **1958**, *192*, 644.

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peace. The number of *good* men, the onely charitable nourishers of *Concord*, wee see is thinne, and daily melts and waines; but of *bad discording* it is infinite, & growes hourly. Wee are ascertained of all *Disputable* doubts onely by *arguing* and differing in *Opinion*, and if formall *disputation* (which is but a painted, counterfeit, and dissembled *discord*) can worke vs this benefit, what shall not a full and maine *discord* accomplish? Truly me thinkes I owe a *denotion*, yea a *sacrifice* to *discord*, forecasting that *Ball* vpon *Ida*, and for all that businesse of *Troy*, whom ruin'd I admire more than *Babylon*, *Rome*, or *Quincyay*, remoued *Corners*, not onely fulfilled with her *fame*, but with *Cities* and *Thrones* planted by her *Fugitiues*. Lastly, betweene *Cowardice* and *despaire*, *Valour* is gendred; and so the *Discord* of *Extreames* begets all vertues, but of the *like things* there is no issue without a miracle:

Uxor pessima, pessimus maritus

Mirror tam malè conuenire.

He wonders that betweene two so like,
there

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there could bee any *discord*, yet perchance for all this *Discord* there was nere the lesse *Increase*.



IV.

That good is more common than euill.



Haue not beene so pittifully tired with any *vanity*, as with silly *old Mens* exclaiming against these times, and extolling their owne: Alas! they betray themselues, for if the *times* bee changed; their manners haue changed them. But their senses are to *pleasures*, as sicke *Mens* tastes are to *Liquors*; for indeed no *new thing* is done in the *world*; all things are what, and as they were, and *Good* is as euer it was, more plenteous, and must of necessity bee more common than *Euill*, because it hath this
C for



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for nature and perfection to bee common. It makes *Love* to all *Natures*; all, all affect it. So that in the *Worlds* early *Infancy*, there was a time when nothing was *Evill*, but if this *World* shall suffer *deceit* in the extreamest *Crookednesse* thereof, there shall be no time when nothing shall bee good. It dares appeare and spread, and glister in the *World*, but *Evill* buries it selfe in night and darkenesse, and is chastised and suppressed when *Good* is cherished and rewarded. And as *Intemperers*, *Lapidaries*, and other *Artificers*, can by all things adorne their workes; for by adding better things, the better they shew in *Lustre* and in *Eminency*; so *Good* doth not onely prostrate her *Amiability* to all, but refuses no end, no nor of her vtter contrary *Evill*, that she may bee the more common to vs. For *Evill* manners are *Parents* of good *Laws*; and in every *Evill* there is an *excellency*, which (in common speech) we call *good*. For the fashions of *habits*; for our moving in *gestures*; for phrases in our *speech*, wee say they were good as long as they were vsed, that is, as long as they were

common;

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common; and wee eate, wee walke, onely when it is, or seemes good to doe so. All faire, all profitable, all vertuous, is good, and these three things I thinke embrace all things, but their vtter contraries; of which also faire may be rich and vertuous; poore, may bee vertuous and faire; vitious, may be faire and rich; so that *Good* hath this good meanes to be common, that some subjects she can possesse entirely; and in subjects poysoned with *Evill*, she can humbly stoope to accompany the *Evill*. And of *Indifferent* things many things are become perfectly good by being Common, as *Customes* by use are made binding *Laws*. But I remember nothing that is therefore ill, because it is Common, but *Women*, of whom also; *They* that are most Common, are the best of that Occupation they profess.





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V.

That all things kill themselves.

○ affect, yea to effect their owne death, all living things are importun'd, not by Nature onely which perfects them, but by Art and Education, which perfects her. Plants quickened and inhabited by the most unworthy soule, which therefore neither will nor worke, affect an end, a perfection, a death; this they spend their spirits to attaine, this attained, they languish & wither. And by how much more they are by mans Industry warm'd, and cherished, and pampered; so much the more early they glimbe to this perfection, this death. And if amongst Men not to defend be to kill, what a haynous selfe-murder is it, not

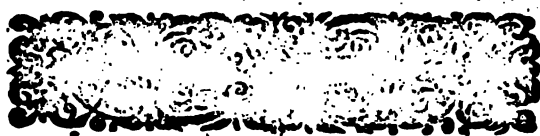
PARADOXES.

not to defend it selfe. This defence because Beasts neglect, they kill themselves, because they exceed vs in number, strength, and a lawlesse liberty: yea, of Horses and other beasts, they that inherit most courage by being bred of gallantest parents, and by Artificiall nursing are bettered, will runne to their owne deaths, neither sollicitated by spurres which they need not, nor by honour which they apprehend not. If then the valiant kill himselfe, who can excuse the coward? Or how shall Man bee free from this, since the first Man taught vs this, except we cannot kill our selues, because he kill'd vs all. Yet lest something should repaire this Common ruine, wee daily kill our bodies with surfeits, and our minds with Anguishes. Of our powers, remembring kills our memory; Of Affections, Lusting our lust; Of vertues, Giving kills Liberality. And if these things kill themselves, they doe it in their best and supreme perfection: for after perfection immediately followes excessse, which changeth the natures & the names, and



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and makes them not the same things. If then the best things kill themselves soonest, (for no *Affection* endures, and all things labour to this *perfection*) all trauell to their owne *death*, yea the frame of the whole *World*, if it were possible for *God* to be idle, yet because it *began*, must *dye*. Then in this *idlenesse* imagined in *God*, what could kill the *World* but it selfe, since out of it, nothing is?



VI.

That it is possible to find some vertue in some Women.



Am not of that fear'd *Impudence* that I dare defend *Women*, or pronounce them good; yet wee see *Physicians* allow some vertue in every *poysen*. Alas! why should we except *Women*? since certainly, they are good for *Physicks*.

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Physicke at least, so as some *wine* is good for a *feauer*. And though they be the *Occasioners* of many sinnes, they are also the *Punishers* and *Reuengers* of the same sinnes: For I haue seldome scene one which consumes his *substance* and *body* vpon them, escape *diseases*, or *beggery*; and this is their *Iustice*. And if *summ cuiq; dare*, bee the fulfilling of all *Ciuill Iustice*, they are most *iust*, for they deny that which is theirs to no man.

Tanquam non liceat nulla puella negat.

And who may doubt of great wisdom, in them, that doth but obserue with how much labour and cunning our *Iusticers* and other *dispensers* of the *Lawes* study to imbrace them: and how zealously our *Preachers* dehort men from them, only by vrging their *subtilties*, and *policies*, and *wisdom*, which are in them: Or who can deny them a good measure of *Fortitude*, if he consider how *valiant men* they haue overthrowne, & being themselves overthrowne how much, and how patiently they *bear*? And though they be most *intemperate* I care not, for I vndertooke to furnish them with *some*

THURSDAY

Spent the morning in the library
reading the papers and writing
a few letters. In the afternoon
went to the bank and saw
the manager. He showed me
the new building and the
plans for the future. He
also showed me the
records of the bank and
the accounts of the
different departments.

In the evening I went to the
concert at the opera house.
The music was very
beautiful and the
singers were very
good. I enjoyed it
very much.

On Friday I went to the
office and saw the
manager. He showed me
the new building and the
plans for the future. He
also showed me the
records of the bank and
the accounts of the
different departments.

FRIDAY

Spent the morning in the library
reading the papers and writing
a few letters. In the afternoon
went to the bank and saw
the manager. He showed me
the new building and the
plans for the future. He
also showed me the
records of the bank and
the accounts of the
different departments.

In the evening I went to the
concert at the opera house.
The music was very
beautiful and the
singers were very
good. I enjoyed it
very much.


On Saturday I went to the
office and saw the
manager. He showed me
the new building and the
plans for the future. He
also showed me the
records of the bank and
the accounts of the
different departments.

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some vertue, not with all. *Necessity*, which makes euen bad things good, preuailes also for them, for wee must say of them, as of some sharpe pinching *Lawes*; If men were free from *infirmities*, they were needlesse. These or none must serue for *reasons*, and it is my great happinelle that *Examples* proue not *rules*, for to confirme this *Opinion*, the World yeelds not *one Example*.

VII

That Old men are more fantastique than Young.

 HO reades this *Paradoxe* but thinks me more *Fantastike* now, than I was yesterday, when I did not thinke thus: And if one day makethis sensible change in men, what will the burthen of many yeares? To bee *fantastique* in young men is conceiptfull distemperature,

PARADOXES.

rature, and a witty *madnesse*; but in old men, whose senses are withered, it becomes *naturall*, therefore more full and perfect. For as when we sleepe our *fancy* is most strong; so it is in *Age*, which is a *slumber* of the deepe *sleepe of death*. They taxe vs of *Inconstancy*, which in themselves young they allowed; so that reproouing that which they did approoue, their *Inconstancy* exceedeth ours, because they haue changed *once more* than wee. Yea, they are more idly busied in *conceited Apparell* than wee; for we, when we are *Melancholy*, wee are *blacke*; when *lustye*, *Greene*; when *forsaken*, *Tawney*; pleasing our owne *inward affections*, leaning them to others indifferent; but they prescribe *lawes*, and constrain the *Noble*, the *Scholler*, the *Merchant*, and all *Estates* to a certaine *habit*. The *Old men* of our time haue changed with patience their owne *bodies*, much of their *lawes*, much of their *languages*; yea their *Religion*, yet they accuse vs. To be *amorous* is proper and *naturall* in a *Young man*, but in an *old man* most *fantastike*. And that
D ridling



PARADOXES.

ridling humour of Iealoufie, which seekes and would not find, which requires and repents his knowledge, is in them most common, yet most *fantastike*. Yea, that which falls neuer in *young men*, is in them most *fantastike* and *naturall*, that is, *Couetousnesse*; euen at their *iourneyes end* to make great prouision. Is any *habitt* of *young men* so *fantastike*, as in the hottest seasons to be *double-gowned* or *hooded* like our *Elders*? Or seemes it so *ridiculous* to weare *long haire*, as to weare *none*. Truly, as among the *Philosophers*, the *Skeptike*, which doubts all, was more contentious, than either the *Dogmatike* which affirms, or *Academike* which denies all; so are these yncertaine *Elders*, which both calls them *fantastike* which follow others *inventions*, and them also which are led by their owne humorous suggestion, more *fantastike* than other.

VIII. *That*

PARADOXES.



VIII.

That Nature is our worst Guide.



Hall she be *guide* to all *Creatures*, which is her selfe one? Or if she also haue a *guide*, shall any *Creature* haue a better guide than wee? The affections of *lust* and *anger*, yea euen to erre is *Naturall*; shall we follow these? Can she be a good *guide* to vs, which hath *corrupted* not vs only but herselfe? Was not the *first man* by the desire of *knowledge* corrupted euen in the *whitest integrity* of *Nature*? And did not *Nature* (if *Nature* did any thing) infuse into him this desire of *knowledge*, & so this *Corruption* in him, into vs? If by *Nature*

D 2

we



PARADOXES.

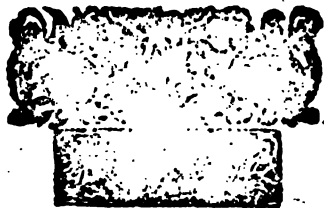
we shall vnderstand our *essence*, our *definition*, or *reason*, *noblenesse*, then this being alike common to all (the *Idiot* and the *wizard* being equally *reasonable*) why should not all men hauing equally all one *nature*, follow one course? Or if wee shall vnderstand our *inclinations*; alas! how vnable a guide is that which followes the *temperature* of our *flimie bodies*? for we cannot say that we deriue our *inclinations*, our *mindes*, or *soules* from our *Parents* by any way: to say that it is *all, from all, is error in reason*, for then with the first nothing remaines; or is *a part from all, is error in experience*, for then this *part* equally imparted to many children, would like *Gauell-kind lands*, in few generations become nothing; or to say it by *communication*, is *error in Diuinity*, for to communicate the *ability* of communicating *whole essence* with any but God, is vtterly *blasphemie*. And if thou hit thy *Fathers nature* and *inclination*, hee also had his *Fathers*, and so climbing vp, all comes of one man, all haue one *nature*, all shall imbrace

PARADOXES.

brace one course, but that cannot be, therefore our *Complexions* and whole *Bodies*, we inherit from *parents*; our *inclinations* and *mindes* follow that: For our *mind* is heavy in our *bodies afflictions*, and reioyceth in our *bodies pleasure*: how then shall this *nature* gouerne vs, that is gouerned by the worst part of vs? *Nature though oft chased away, it will returne*; 'tis true, but those good *moti- ons* and *inspirations* which bee our guides must be wooed, Courted, and welcomed, or else they abandon vs. And that old *Axiome*, *nihil inuita*, &c. must not be said thou shalt, but thou wilt doe nothing against *Nature*; so *unwilling* he notes vs to curbe our *naturall appetites*. Wee call our *bastards* alwayes our *naturall issue*, and wee define a *Feole* by nothing so ordinary, as by the name of *Naturall*. And that poore knowledge where- by we conceiue what *raine* is, what *wind*, what *Thunder*, we call *Metaphysicke*, *super-naturall*; such *small things*, such *no things* doe we allow to our pliant *Natures* apprehension. Lastly, by following her, wee lose

PARADOXES.

lose the pleasant, and lawfull *Commodities* of this *life*, for we shall drinke water and eate rootes, and those not sweet and delicate, as now by Mans *art* and *industry* they are made: wee shall lose all the necessities of *societies*, *lawes*, *arts*, and *sciences*, which are all the *workmanship* of Man: yea, we shall lacke the last *best refuge* of misery *Death*; because *no death is naturall*: for if yee wil not dare to call all *death violent* (though I see not why *sicknesses* be not *violences*) yet *causes* of all *deaths* proceed of the defect of that which *nature* made perfect, and would preserve, and therefore all against *nature*.



IX. *That*

PARADOXES.



IX.

That only Cowards dare Dye.

Extreames are equally remooved from the *meane*; so that headlong *desperatenesse* as much offends true *valour*, as backward *Cowardice*: of which sort I reckon iustly all *un-inforced deaths*. When will your *valiant* man dye of necessity? so *Cowards* suffer what cannot be auoided: and to runne into *death* *unimportun'd*, is to runne into the first condemned *desperatenesse*. Will he dye when hee is *rich* and *happy*? then by liuing hee may doe more good: and in *Afflictions* and *miseries*, *death* is the chosen refuge of *Cowards*.

Fertiter ille facit, qui miser esse potest.
But it is taught and practised among our *Gallants*,



PARADOXES.

Gallants, that rather than our reputations suffer any *maine*, or wee any *mifery*, wee shall offer our *brefts* to the *Cannons* mouth, yea to our *swords* points: And this seemes a very *braue* and a very *climbing* (which is a *Cowardly*, earthly, and indeed a very *groueling*) *spirit*. Why doe they *chaine* these *flaues* to the *Gallyes*, but that they thrust their *deaths*, & would at euery loose leape into the *sea*? Why doe they take weapons from *condemned* men, but to barre them of that ease which *Cowards* affect, a *speedy death*. Truly this *life* is a *Tempest* and a *warfare*, and he which *dares dye*, to escape the *Anguish* of it, seemes to me, but so *valiant*, as he which dares *hang* himselfe, lest he bee *prest* to the *vars*. I haue scene one in that extremity of *Melancholy*, which was then become *Madnesse*, to make his owne *breath* an *Instrument* to stay his breath, and labour to choake himselfe; but alas, hee was *mad*. And we knew another that languished vnder the *oppression* of a poore *disgrace* so much, that he tooke more *paines* to dye,

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dye, than would haue serued to haue *nourished life* and *spirit* enough to haue out-lived his *disgrace*. What *Foole* will call this *Cowardlinesse*, *Valour*? Or this *Basenesse*, *Humility*? And lastly, of these men which dye the *Allegoricall death* of entring into *Religion*, how few are found fit for any shew of *valiancy*; but onely a *soft* and *supple metall*, made onely for *Cowardly solitarinesse*.

X.

*That a Wise Man is knowne
by much Laughing.*



Ide, si sapi, o puella ride; If thou beest *wise*, laugh: for since the powers of *discourse* and *Reason*, and *laught*er bee equally proper vnto Man onely, why shall not he be onely
E most



PARADOXES.

most wise, which hath most vse of *laughing*, aswell as he which hath most of *reasoning* and *discourfing*? I alwayes did, and shall vnderstand that *Adage*;

Per risum multum possis cognoscere stultum, that by much *laughing* thou maist know there is a *Foole*, not, that the *laughers* are *Fooles*, but that among them there is some *Foole* at whom *wisemen* laugh: which moued *Erasmus* to put this as his first *Argument* in the mouth of his *Folly*, that *she* made *Be-holders* laugh for *fools* are the most laughed at, and laugh the least themselves of any. And *Nature* saw this *faculty* to be so necessary in *Man*, that she hath beene content that by *more causes* we should be importuned to *laugh*, than to the *exercise* of any other *power*; for things in themselves vtterly *contrary*, beget this effect; for we laugh both at *witty* and *absurd* things: At both which sorts I haue seene Men laugh so long, and so earnestly, that at last they haue wept that they could laugh no more. And therefore the *Poët* hauing described the quietnesse of

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of a *wise retired man*, saith in one, what we haue said before in many lines; *Quid facit Canius tuus? ridet*. We haue receiued that euen the *Extremity* of *laughing*, yea of *weeping* also, hath beene accounted *wisedome*: And that *Democritus* and *Heraclitus*, the louers of these *Extreames*, haue beene called *lo-uers of wisedome*. Now among our *wisemen* I doubt not, but many would be found who would laugh at *Heraclitus* weeping, none which weepe at *Democritus* laughing. At the hearing of *Comedies* or other *witty* reports, I haue noted some, which not vnderstanding *iests*, &c. haue yet chosen this as the best meanes to seeme *wise* and *vnderstanding*, to laugh when their *Companions* laugh; and I haue presumed them *ignorant*, whom I haue seene unmoued. A *Foole* if he come into a *Princes Court*, and see a *Gay* man leaning at the wall, so *glistening*, and so *painted* in many colours, that he is hardly discerned, from one of the *pictures* in the *Arras*, hanging his *body* like an *Iron-bound-chest*, girt in and thicke ribb'd with



PARADOXES.

with *broad gold laces*, may (and commonly doth) enuy him. But alas; shall a *wiseman*, which may not onely not enuy, but not pittie this monster, doe nothing? Yes, let him laugh. And if one of these *bot, cholericke fire-brands*, which nourish themselves by quarrelling, and kindling others, spit vpon a foole one sparke of *disgrace*; Hee, like a *shatcht house* quickly burning, may be angry; but the *wise man*, as cold as the *Salamander*, may not onely not bee angry with him, but not be sorry for him; therefore let him laugh: so he shall bee knowne a *Man*, because hee can laugh; a *wise Man* that hee knowes at what to laugh, and a *valiant Man* that he dares laugh: for hee that laughs is iustly reputed more *wise*, than at whom it is laughed. And hence I thinke proceeds that which in these later *formall* times I haue much noted; that now when our *superstitious Ciuility* of manners is become a mutuall tickling flattery of one another, almost euery man affecteth an *humour* of *iesting*, and is content to be deieect, and to deforme himselfe,

PARADOXES.

selfe, yea become *foole* to no other end that I can spye, but to giue his *wise Companion* occasion to laugh; and to shew themselves in *promptnesse* of laughing is so great in *wisemen*, that I thinke all *wisemen*, if any *wisemen* doe read this *Paradox*, will laugh both at it and me.



XI

That the gifts of the Body are better than those of the Minde.



Say againe, that the *body* makes the *mind*; not that it created it a *minde*, but *formes* it a *good* or a *bad mind*; and this *mind* may be confounded with *soule* without any violence or iniustice to *Reason* or *Philosophy*: then the *soule* it seemes



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seemes is enabled by our *body*, not this by it. My *Body* licenseth my *soule* to see the Worlds *beauties* through mine *eyes*; to beare pleasant things thorough mine *ears*; and affords it apt *Organs* for the conueiance of all perceiueable *delight*. But alas! my *soule* cannot make any *part*, that is not of it selfe disposed, to see or beare, though without doubt she beas able & as willing to see *behind* as *before*. Now if my *soule* would say, that shee enables any *part* to tast these *pleasures*, but is her selfe onely delighted with those rich *sweetnesses* which her *inward eyes* and *senses* apprehend, shee should dissemble; for I see her often solaced with *beauties*, which shee sees through mine *eyes*, and with *musicke* which through mine *ears* she heares. This *perfection* then my *body* hath, that it can impart to my *mind* all his *pleasures*; and my *mind* hath still many, that shee can neither teach my *indisposed* parts her *faculties*, nor to the best *espoused* parts shew it *beauty* of *Angells*, of *Musicke*, of *Spheres*, whereof she boasts the *Contem-
plation*.

PARADOXES.

plation. Are *Chastity*, *Temperance*, and *Fortitude* gifts of the *mind*? I appeale to *Physitians* whether the *cause* of these be not in the *body*; *health* is the gift of the *body*, and *patience* in sicknesse the gift of the *mind*: then who will say that *patience* is as good a happinesse, as *health*, when we must be extreameley miserable to purchase this *happinesse*. And for nourishing of *Ciuill societies* and *mutuall loue* amongst Men, which is our *chiefe end* while wee are men; I say, this *beauty*, *presence*, and *proportion* of the *body*, hath a more *masculine* force in begetting this *loue*, than the *vertues* of the *mind*: for it strikes vs *suddenly*, and possesseth vs *immoderately*; when to know those *vertues* requires some *Iudgement* in him which shall discern, a *long time* and *conuersation* betweene them. And euen at last how much of our *faith* and *beleefe* shall wee bee drinen to bestow, to assure our selues that these *vertues* are not *counterfeited*: for it is the same to be, and seeme *vertuou*, because that he that hath *no vertue*, can *dissemble* none, but



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but hee which hath a *little*, may *gild* and *enamell*, yea and transforme much *vice* into *virtue*: For allow a man to be *discreet* and *flexible* to *complaints*, which are great *virtuous gifts* of the *mind*, this *discretion* will be to him the *soule* and *Elixir* of all *virtues*, so that touched with this, even *pride* shalbe made *Humility*; and *Cowardice*, honorable and wise *valour*. But in things *seene* there is not this *danger*, for the *body* which thou louest and esteamest *faire*, is *faire*; certainly if it be not *faire* in *perfection*, yet it is *faire* in the same *degree* that thy *Iudgment* is good. And in a *faire body*, I doe seldome suspect a *disproportioned mind*, and as seldome hope for a *good*, in a *deformed*. When I see a *goodly house* I assure my selfe of a *worthy possessor*, from a *ruinow weather-beaten building* I turne away, because it seemes either stuff'd with *varlets* as a *prison*, or handled by an *unworthy* and *negligent Tenant*, that so suffers the *waste* thereof. And truly the *gifts* of *Fortune*, which are *riches*, are onely *handmaidens*, yea *Panders* of the *bodies pleasure*; with their
seruice

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seruice wee nourish *health*, and preserve *dainty*, and wee buy *delights*; so that *virtue* which must bee loued for it *selfe*, and respects no further *end*, is indeed *nothing*: And *riches*, whose *end* is the *good* of the *body*, cannot bee so *perfectly good*, as the *end* whereto it leuells.

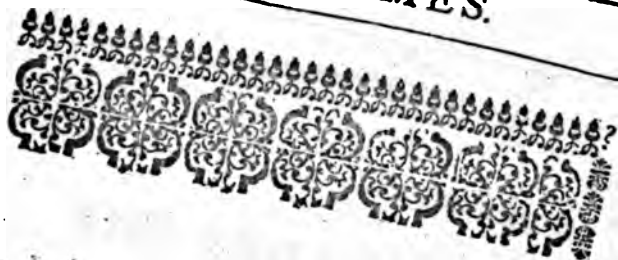


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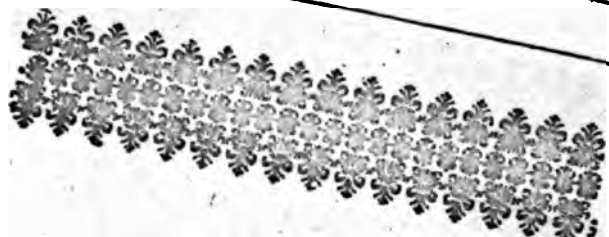


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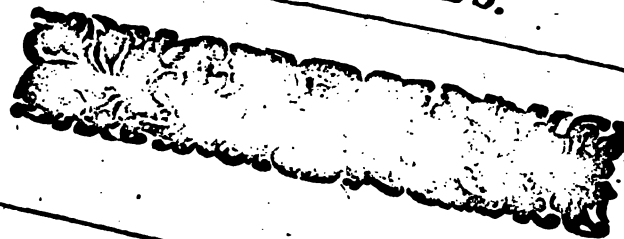


*These eleven Paradoxes, may bee
printed: this five and twentieth
of October, Anno Domini, one
thousand six hundred thirty and
two.*

HENRY HERBERT.



PROBLEMES.



CERTAINE
PROBLEMS

WRITTEN BY

I. DONNE.



[REDACTED]



THE PROBLEMES.

- I. *Why haue Bastards best Fortunes?*
- II. *Why Puritans make long Sermons?*
- III. *Why did the Diuine reserve Iesuites till the latter Dayes?*
- IV. *Why is there more Variety of Greene, than of any other Colour?*
- V. *Why doe Young Lay-men so much study Diuinity?*
- VI. *Why hath the Common Opinion afforded Women Soules?*
- VII. *Why are the Fairest falsest?*
- VIII. *Why Venus Starre only doth cast a shadow?*
- IX. *Why is Venus Starre Multinominous, called both Hesperus and Vesper?*
- X. *Why are new officers least oppressing?*



PRO



PROBLEMES.

I.

Why haue Bastards best Fortune?



AS Nature (which is lawes patterne) hauing denied women Constancy to one, hath provided them with cunning to allure many, and so Bastards *de iure* should haue better *uius* and experience. But besides that by experience wee see many fooles amongst them; we should take from them one of their chiefeft helps to preferment, and we should deny them to be fooles; and (that which is onely left) that Women chuse worthier men than their husbands is false *de facto*.



PROBLEMES.

facto, either then it must be that the Church having remoued them from all place in the *publike service* of God, they haue better meanes than others to bee *wicked*, and so *fortunate*: Or else because the two greatest powers in this world, the *Diuell* and *Princes* concurre to their *greatnesse*; the one giuing *bastardye*, the other *legitimation*: As nature frames and conserues great bodies of *Contraries*. Or the cause is because they abound most at *Court*, which is the *forge* where *fortunes* are made; or at least the *shop* where they be *sold*.



II

Why Puritanes make long Sermons?



IT needs not for *perspicuousnesse*, for God knowes they are plaine enough: nor doe all of them vse *Sem-briefe-Accents* for some of them haue *Crotchets* enough. It may be

PROBLEMES.

be they intend not to rise like *glorious Tapers* and *Torches*, but like *thinne-wretched-sicke-watching-Candles*, which languish and are in a diuine *Consumption* from the first minute, yea in their *snuffe*, and *stinke* when others are in their more profitable *glory*. I haue thought sometimes that out of *Conscience*, they allow *long measure* to *course Ware*. And sometimes that *usurping* in that place a *liberty* to *speak freely* of *Kings*, they would *raigne* as long as they could. But now I thinke they doe it out of a *zealous Imagination*, that, *It is their duty to preach on till their Auditory wake*.



III. *Why*



PROBLEMES.



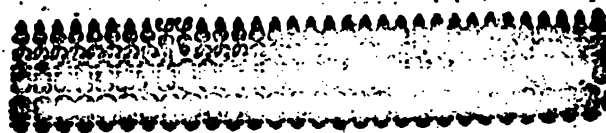
III.

Why did the Diuell reserve Jesuites till these latter dayes.

D I D hee know that our Age would deny the Diuels possessing, and therefore provided by these to possesse Men and kingdomes? Or to end the *disputation* of Schoolemen, why the Diuell could not make *lice* in Egypt; and whether those things he presented, there might be true, hath he sent vs a true and reall plague, worse than those ten? Or in ostentation of the greatnesse of his Kingdome, which euen diuision cannot shake, doth he send vs these which disagree with all the rest? Or knowing that our times should discover the Indies; and abolish their Idolatry, doth he send these to giue them another

PROBLEMES.

iber for it? Or peradventure they haue beene in the *Roman Church* these thousand yeares though wee haue called them by other names.



IV.

Why is there more variety of Greene, than of other colours?



I T is because it is the figure of Youth, wherein Nature would provide as many Greene, as Youth hath Affections; and so present a Sea-greene for profuse wasters in voyages; a Grasse-greene for sudden new men enobled from Grasers; and a Goose-greene for such Politicians as pretend to preserve the

G

Capitol.

THE JOURNAL

THE JOURNAL OF THE
ROYAL SOCIETY OF MEDICINE
AND THE LANCET

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PROBLEMES.

Capitoll. Or else Prophecically foreseeing an Age wherein they shall all *burne*. And for such as *misse-demean* themselves a willow-green; For Magistrates must aswell haue *Fasces* borne before them to chastize the small offences, as *Sextures* to cut off the great.



V.

Why doe young Lay-men
so much studie
Diuinity?



It became others tending
busily Churches preferment neg-
lect studie? Or had the Church
of Rome shut vp all our wayes,
till the Lutherans broke downe their utter-
most stubborne dores, and the Calvinists picked
their inwardest and subtlest lockes? Surely
the

PROBLEMES.

the Diuell cannot bee such a Foole to hope
that hee shall make this study contemptible,
by making it common. Nor that as the
Dwellers by the riuer *Origi* are said (by
drawing infinite *ditches* to sprinkle their
barren Countrey) to haue exhausted and in-
tercepted their maine channell, and so lost
their more profitable course to the Sea; so
wee, by prouiding euery ones selfe, diuinity
enough for his owne vse, should neglect
our Teachers and Fathers. Hee cannot hope
for better *hereses* than he hath had, nor was
his Kingdome euer so much aduanced by
debating Religion (though with some asper-
sions of Error) as by a Dull and stupid security,
in which many grosse things are swallowed.
Possible out of such an Ambition as we haue
now, to speake plainly and fellow-like with
Lords and Kings, wee thinke also to ac-
quaint our selues with Gods secrets: Or
perchance when wee study it by mingling
humane respects, It is not Diuinity.

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Why

Introduction

The purpose of this study is to investigate the effects of various factors on the growth and development of the human body. The study will focus on the relationship between nutrition, exercise, and the overall health of the individual. The research will be conducted over a period of six months, during which time the participants will be monitored for changes in their physical condition. The data collected will be used to develop a comprehensive model of human growth and development, which will be used to inform the development of new health and fitness programs.

Page 1 of 1

Methodology

The study will be conducted using a combination of qualitative and quantitative methods. The qualitative methods will include interviews with participants and experts in the field of human growth and development. The quantitative methods will include the use of standardized tests and measurements to assess the physical condition of the participants. The data collected will be analyzed using statistical methods to determine the significance of the findings.



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PROBLEMES.



VI.

*Why hath the Common Opinion
afforded Women soules?*

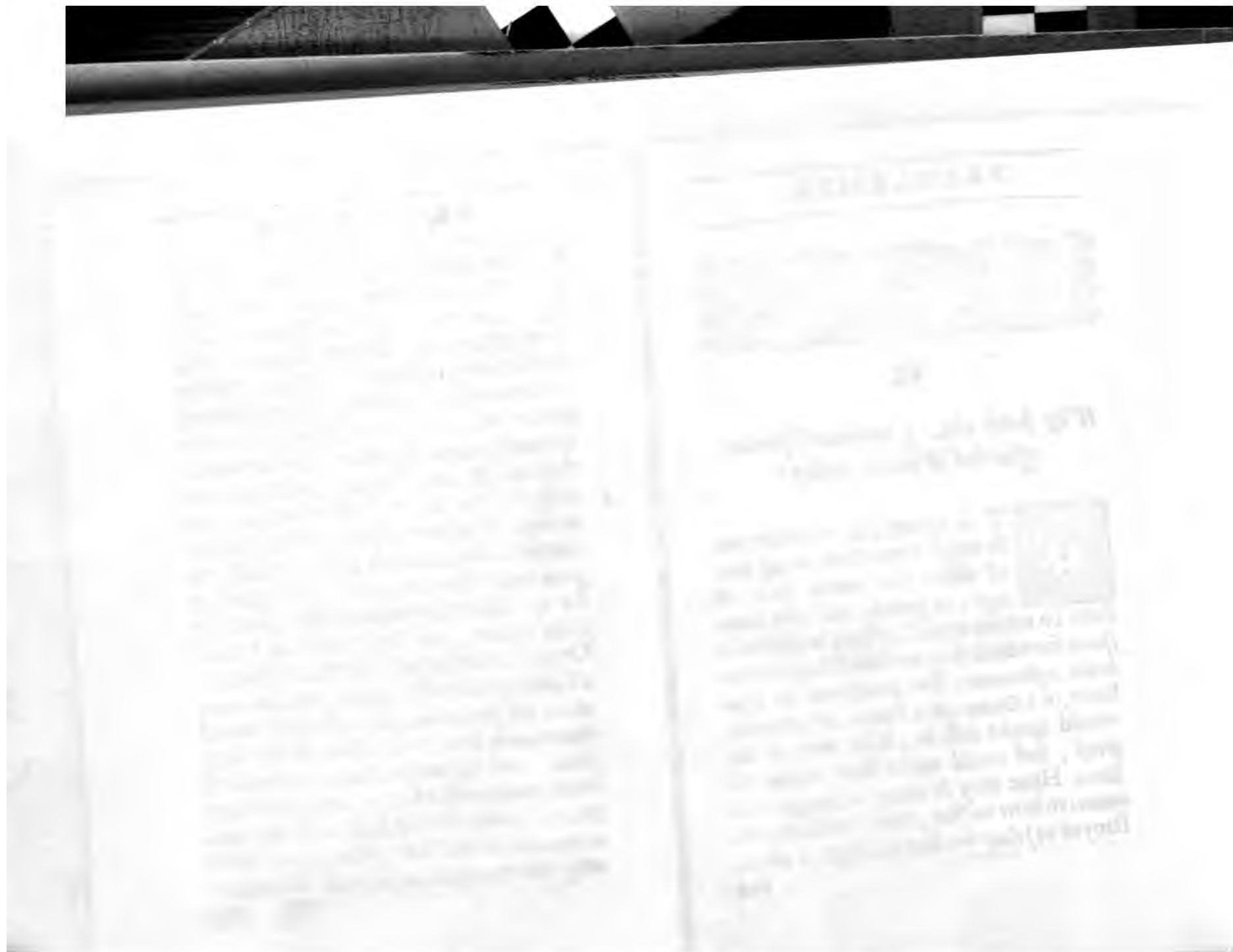


IT is agreed that wee haue not so much from them as any part of either our mortall soules of sense, or growth; and wee deny soules to others equall to them in all but in speech for which they are beholding to their bodily instruments: For perchance an Oxes heart, or a Goates, or a Foxes, or a Serpents would speake iust so, if it were in the breast, and could moue that tongue and Iawes. Haue they so many advantages and meanes to hurt vs (for, euer their louing destroyed vs) that we dare not displease them, but

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but giue them what they will? And so when some call them *Angells*, some *Goddes*, and the *Palpulian Heretikes* make them *Bishops*, wee descend so much with the streame, to allow them *soules*? Or doe we somewhat (in this dignifying of them) flatter *Princes* and *great personages* that are so much gouerned by them? Or doe wee in that *casinesse*, and *prodigality*, wherein wee daily lose our owne *soules* to wee care not whom, so labour to perswade our selues, that sith a woman hath a *soule*, a *soule* is no great matter? Or doe we lend them *soules* but for use, since they for our sakes, giue their *soules* againe, and their *bodies* to boote? Or perchance because the *Diuell* (who is all *soule*) doth most mischief, and for conuenience and proportion, because they would come neerer him, wee allow them some *soules*, and so as the *Romans* naturalized some *Prouinces* in reuenge, and made them *Romans*, onely for the burthen of the *Commonwealth*; so wee haue giuen women *soules* only to make them capable of *Damnation*?

VII. Why




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VII.

Why are the Fairest, Falsest?

 Meane not of false *Alebrimy* Beauty, for then the question should be inuerted, *why are the Falsest, Fairest?* It is not only because they are much solicited and sought for, so is gold, yet it is not so common; and this suite to them, should teach them their value, and make them more reserved. Nor is it because the delicatest blood hath the best spirits, for what is that to the flesh? perchance such Constitutions haue the best wits, and there is no proportionable subiect, for Womens wit, but deceipt? doth the mind so follow the tempera-
ture of the body, that because those Comple-

xions

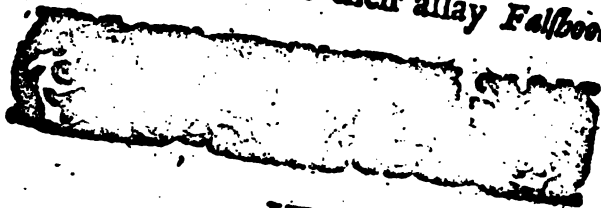
PROBLEMES.

xions are aptest to change, the mind is therefore so. Or as Bells of the purest metall retaine their ringing and sound longest, so the memory of the last pleasure lasts longer in thiele, and disposeth them to the next. But sure it is not in the Complexion, for those that doe but thinke themselves faire, are presently inclined to this multiplicity of loues, which being but faire in conceipt are false in deed: and so perchance when they are borne to this beauty, or haue made it, or haue dream'd it, they easily beleecue all Addresses and Appli-
cations of euery Man, out of a sense of their owne worthinesse to bee directed to them, which others lesse worthy in their owne thoughts apprehend not, or discredit. But I thinke the true reason is, that being like Gold in many properties (as that all snatch at them, but the worst possesse them, that they care not how deepe we dig for them, and that by the Law of Nature, *Occupandi conceditur*) they would belike also in this, that as Gold to make it selfe of vse admits Alloy, so they, that they may be tractable, mutable,
and



PROBLEMES.

and current, haue to their allay *Fallhood.*



VIII.

*Why Venus-starre onely doth
cast a shadow?*



Is it because it is *nearer the earth?*
But they whose profession it is to
see that nothing be done in *heauen*
without their consent (as *Re-*
saies in himselfe of *Astrologers*) haue bid
Mercury to bee *nearer*. Is it because the
Mercury want shadowing, couering, and
disguising? But those of *Mercury* needs it
more; for *Eloquence*, his Occupation, is all
shadow and colours; let our life be a sea, and
then our reason and *Buen passions* are wind
enough to carry vs whether we should go,
but *Eloquence* is a storme and tempest that mis-
carries: &

PROBLEMES.

carries: and who doubts that *Eloquence*
which must perswade people to take a yoke
of *soueraignty* (and then beg and make *lawes*
to tye them faster, and then giue money to
the *Inuention*, repaire and strengthen it)
needs more shadows and colouring, than to
perswade any Man or Woman to that
which is naturall. And *Venus* markets are so
naturall, that when we sollicit the best way
(which is by marriage) our perswasions
worke not so much to draw a woman to vs,
as against her Nature to draw her from all
other besides. And so when we goe against
Nature, and from *Venus*-worke (for marriage
is chastity) we need shadows and colours, but
not else. In *Seneca's* time it was a course, an
vn-romane and a contemptible thing euen in a
Matrone, not to haue had a loue beside her
husband, which though the Law required
not at their hands, yet they did it zealously
out of the counsell of Custome and fashion,
which was *venery* of Supererogation:
Et te spectator plusquam delectat Adulter,
saith *Marialis*: And *Horace*, because many
lights



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lights would not shew him enough, created many *Images* of the same *Object* by wainco-
ting his *chamber* with *looking-glasses*: so that *Venus* flyes not *light*, so much as *Mercury*,
who creeping into our *understanding*, our *darknesse* would bee defeated, if hee were
perceiued. Then either this *shadow* confes-
seth that same darke *Melancholy repensance*,
which accompanieth; or that so *violent fires*,
needes some *shadowy* refreshing, and *Inter-*
mission: Or else *light* signifying both *day* and
youth, and *shadow* both *night* and *Age*, shee
pronounceth by this that shee professeth
both all *persons* and *times*.



IX. Why

PROBLEMES.



IX.

Why is Venus-Starre multi-nomi-
nous, called both Hesperus
and Vesper?

HE *Moone* hath as many
names, but not as she is a *starre*,
but as she hath diuers *govern-*
ments; but *Venus* is *multinomi-*
nous to giue example to her *prostitute dis-*
ciples, who so often, either to *renew* or *re-*
fresh themselves towards *louers*, or to *disguise*
themselves from *Magistrates*, are to take
new names. It may be she takes *new names* af-
ter her many *functions*, for as she is *Supreme*
Monarch of all *Summes* at large (which is
lust) so is she ioyned in commission with all
Mythologicks, with *Iuno*, *Diana*, and all o-
thers for *Marriage*. It may bee because of
H 2 the

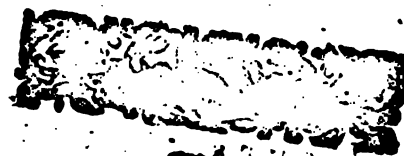
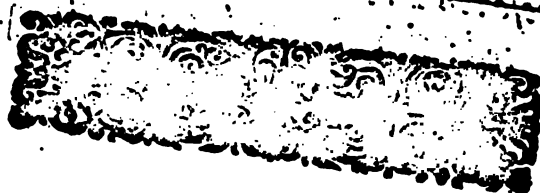
PROBLEMS.

having overcome the *steepest* part of the *hill*; and clambered about *Competitions* and *Oppositions* they dare loyter, and take breath: Perchance being come from *places*, where they tasted no *gaine*, a little seemes much to them at first, for it is long before a *Christian* conscience overtakes, or strays into an *Officers* heart. It may be that out of the generall *disease* of all men not to loue the memory of a *predecessor*, they seeke to disgrace them by such *easynesse*, and make good *first Impres-*
sions, that so hauing drawne much *water* to their *Mill*, they may afterwards *grind* at ease: For if frō the rules of good *Horse-man-*
ship, they thought it wholesome to *jet* out in a moderate *pace*, they should also take vp towards their *Journey's end*; not mend their *pace* continually, and gallop to their *Innes-*
doore, the *Graue*; except perchance their conscience at that time so touch them, that they thinke it an *Iniury* and *damage* both to him that must *sell*, and to him that must *buy* the *Office* after their *death*; and a kind of *dilapidation* if they by continuing *bonest* should

PROBLEMS.

should discredit the *place*, and bring it to a *lower-rent*, or *under-value*.

FINIS.





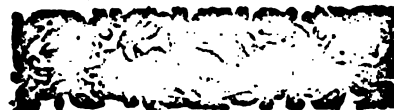
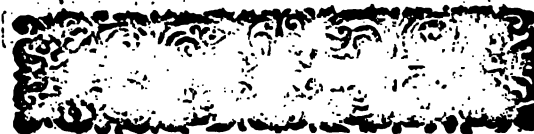
PROBLEMES.

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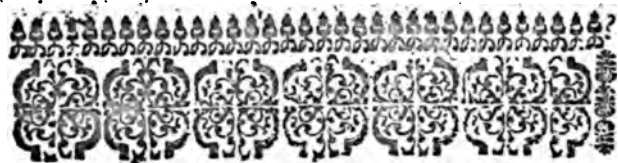
PROBLEMES.

should discredit the *place*, and bring it to a lower-rent, or under-value.

FINIS.







*These ten Problemes, may bee printed:
this five and twentieth of
October, Anno Domini, one
thousand six hundred thirty and
two,*

HENRY HERBERT.





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